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CH 501 Church History I

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Church History I (CH501)

Spring 2008

3 Credit Hours

NOTE: This is a preliminary syllabus! If the class has started and you see this note, then you need to get the final version. It is on Moodle somewhere. Ask me for it.

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COURSE DESCRIPTION: An introduction to the development of Christianity from the apostolic period up to the Reformation. The emphasis is on the central historical figures, movements, and theological issues, with attention to their importance for Christian ministry today. We will read major texts and interpretive studies.

ONLINE/OFFICE HOURS

Email is best. You can contact me by email and expect me to respond within 24 hours, M–F. I will regularly check classroom discussions and respond to your general questions.

CLASS STRUCTURE

The Virtual Classroom is built upon the open-source Moodle platform. By logging into <http://virtual.asburyseminary.edu> you will have access to this course and be able to collaborate with participant-colleagues and me throughout the course. The following are functions with which you should familiarize yourself:

1. The Course Information Center, in the center of your screen, contains many features to be used throughout the semester, including:
 - a) Course News and Announcements, where I will post items important for the entire class;
 - b) Syllabus, where a copy of the syllabus is provided;
 - c) To Professor, which is a way for you to post a message directly to me and we can discuss an issue privately;
 - d) Course Questions, which is a public forum where you can publicly post any questions you have regarding the course so others may see your message and respond. Anytime you have a question or comment about the course, the schedule, the assignments, or anything else that may be of interest to other participants and me you should post it to the Course Questions Forum;

- e) Prayer Forum, which is a public forum where you can post prayer concerns and praises for all to see. This is a way for us to build community;
 - f) Open Forum, which is a public forum where you can post anything that is not course-related for all to see. Examples include someone getting married, an upcoming birthday, discussions on topics not course-related, etc. This is a way for us to build community.
- 2. Modules, which are located below the Course Information Center, will contain forums where group discussions will take place, documents or other files to download or view online, and assignment links where you will post your assignments to me. Modules will be clearly labeled so you can follow along during the semester.
 - 3. Resources, a section located on the left side, provides links to items you will want to use often in the semester.

LEARNING GOALS (ADAPTED FROM THE AREA OF CHURCH HISTORY, ATS)

General Goals:

1. To understand and appreciate the Christian tradition so the student recognizes that our generation lives on the growing edge of a vast Christian heritage.
2. To grasp the normative historical expressions of the church that defined its community and mission.
3. To acquire the basic facts about the people, places, dates, events, and movements that shaped the history of the Christian church.
4. To comprehend the issues that motivated the Church to develop its beliefs, practices, and structures.
5. To understand the evolution of Christian doctrine with respect to Scripture and tradition.
6. To appreciate the importance of primary sources in their original contexts and the nature and effects of historical interpretation.
7. To view the Church's present ministry in light of the prior beliefs and actions of the Christian community.
8. To acquire insight into the multi-ethnic and cross-cultural nature of ministry.

Specific Learning Goals:

1. To identify the key historical periods of the pre-Reformation church.
2. To demonstrate an understanding of the major heresies that confronted the early Christian community.
3. To grasp the importance of the early ecumenical councils.
4. To clarify the meaning of heresy, error, and schism.
5. To survey the essential components of early Christian worship.
6. To explain the developments in church polity, which gave rise to the monarchical episcopacy and ultimately the medieval ecclesiastical hierarchy.
7. To distinguish the Apostolic Fathers, the Apologists, and major Church Fathers

in terms of their key representatives and theological tasks.

8. To reflect critically on church and state relations.
9. To articulate the monastic vision and its impact on Christianity.
10. To explore the interplay between church and culture as leading theologians developed their theologies, with a view to current applications in Christian ministry, and also including an examination of the rise of non-Western traditions of Christianity in their historical development.
11. To gain a basic understanding of Eastern Orthodoxy.
12. To explain the nature of Islam and its challenge to Christianity.
13. To acquire an understanding of the types of scholasticism.
14. To trace the evolution of the papacy.

ExL SUPPORT CONTACT INFORMATION

For general questions and administrative assistance regarding the ExL program, contact Dale Hale: ExL_Office@asburyseminary.edu Phone: (859) 858-2393

For technical support, library research support, library loans, and ExL media contact Information Commons: Info_Commons@asburyseminary.edu Phone: (859) 858-2233; Toll-free: (866) 454-2733

ACCESSING INFORMATION COMMONS MATERIALS

1. General Questions:

- a. The Information Commons is a one-stop shop for all student research, circulation and technical needs. The Information Commons hours are posted at <http://www.asburyseminary.edu/information/hours.php>

2. Materials Requests:

- a. To search the library catalog for available materials, click here: <http://ipac.asburyseminary.edu>
- b. ExL Students may request books, photocopies or emailed attachments of journal articles/portions of reference books from Asbury Seminary's Library. Please allow 3-10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.
- c. ExL students are encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Kentucky campus should come to campus to obtain their materials.

3. Research Questions:

- a. ExL students are encouraged to contact the Information Commons for research assistance including help determining the best sources to use for a paper, finding book reviews, or research questions about using the online databases or any other library materials.

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ACADEMIC INTEGRITY:

It is essential that you do your own work, quote accurately, and provide citations for your sources. Direct quotes must appear in quotation marks. Please see the statement about academic integrity and plagiarism in the *Student Handbook*. The policy stated there will be enforced in this class. Just **do your own work** and **cite your sources**, and we'll all have a good class.

ONLINE ETIQUETTE:

Please use correct grammar and spelling in all our communication. Everyone benefits in understanding when we all follow the same rules of grammar and spelling.

REQUIRED TEXTS

Dale T. Irvin and Scott W. Sunquist. *History of the World Christian Movement, Volume I: Earliest Christianity to 1453*. Maryknoll, NY: Orbis, 2003.
[abbreviated HWCM]

John W. Coakley and Andrea Stark. *Readings in World Christian History, Volume I: Earliest Christianity to 1453*. Maryknoll, NY: Orbis, 2004.
[READER]

Edward R. Hardy, ed. *Christology of the Later Fathers*. Library of Christian Classics. Philadelphia: Westminster, 1954.

Julian of Norwich, *Revelations of Divine Love*. Translated by A. C. Spearing. New York: Penguin Classics, 1999.

Justin Martyr. *Dialogue with Trypho*.

<http://www.ccel.org/ccel/schaff/anfo1.html>. [Note 1: This site requires a free registration for downloading pdfs. You can still read the book online without registering. Note 2: The book linked has writings from eight of the Ante-Nicene Fathers. Click on Justin and choose *Dialog with Trypho*.]

The Rule of Benedict. <http://www.ccel.org/ccel/benedict/rule.html> or
<http://www.kansasmonks.org/RuleOfStBenedict.html>

Canons of the Fourth Lateran Council.

<http://www.fordham.edu/halsall/basis/lateran4.html>.

Anselm, *Cur Deus Homo*. <http://www.fordham.edu/halsall/basis/anselm-curdeus.html>

Erasmus of Rotterdam, *In Praise of Folly*. [Selections]

<http://www.fordham.edu/halsall/mod/1509erasmus-folly.html>

EVALUATION AND ASSIGNMENTS

All work must be turned in to the instructor on the day it is due. Otherwise it is late. No assignments will be accepted which are more than two weeks overdue. Late papers will be applied an automatic graduated grade deduction and will receive no written comments. **Inclusive language** is encouraged for class discussions and required for written work.

1. Essays (3): 40% (13 1/3% each). Essays are to be approximately 750 words. These papers will be a critical engagement with an important primary text. I will supply more information about the format, topic, and structure in the Modules themselves.

2. Discussion and Group Work: 40%. This is a discussion class. We all help one another learn, wherever in the world we happen to be. So it is vital that everyone contributes regularly to the discussion of each module. Some modules will have Group Discussion projects, and some will have individual discussions in the appropriate forums. In part, this will be determined by how the discussions develop, but heavily doctrinal/theological sections—such as the modules on Christology and the discussion of Julian of Norwich—will be in groups. The specifics of the various discussions will be stated in the modules, but a typical full-credit Module participation would consist of a 200 word response to the Module question, and at least one substantive (not just an amen) response to someone else's post. Your posts should show an engagement with the relevant reading. Active participation in discussions—substantive responses on schedule—will result in full credit.

3. Final exam: 20%. The final exam will consist of essay and short answer questions. It will be comprehensive and open book. You will be allowed to use the books from this class when you answer the questions on the Final. The Final exam will be due by Midnight, Wednesday May 17.

GRADING

A letter grade will be given based on the following scale:

A (95–100), **A-** (90–94), **B+** (87–89), **B** (83–86), **B-** (80–82), **C+** (77–79)
C (73–76), **C-** (70–72), **D** (60–69), **F** (less than 60).

From the Seminary catalog:

A Exceptional work: surpassing or outstanding achievement of course objectives.

B Good work: strong, significant achievement of course objectives.

C Acceptable work: basic, essential achievement of course objectives.

D Marginal work: inadequate, minimal achievement of course objectives.

F Unacceptable work: failure to achieve course objectives.

FORMAT FOR WRITING ASSIGNMENTS:

Your reader should focus on what your words say, not how they look. Please use a common typeface in 11 or 12 point. The assignments are for an approximate number of words, not pages, so use double space and use standard margins. You must cite your sources for quotes, paraphrases and significant ideas; however, the citations can be quite brief. For references to assigned readings for the class, you can simply give the author, title, and page number. References to resources you cite that are not assigned will need full citations. You may use footnotes or parenthetical (in-text) references, whichever you prefer. Bible verses should be parenthetical. These papers are very brief, so there is no need for a bibliography. Please ask if you have any questions about the format for the papers or the specifics of citation. I recommend that you become familiar with Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed. (Chicago: University of Chicago Press, 1996).

COURSE SCHEDULE

Note: this class is structured around one-week modules, with a week beginning on Monday.

Module One (Feb 11 – Feb 17)

Introduction: the emerging Christian movement

Reading: *History of the World Christian Movement* (HWCM), vii–46; *The Gospel of Thomas* (READER—Coakley and Stark, 5–12); Justin Martyr, *Dialogue with Trypho* (<http://www.ccel.org/ccel/schaff/anfo1.html>). [Note 1: This site requires a free registration for downloading pdfs. You can still read the book online without registering. Note 2: The book linked has writings from eight of the Ante-Nicene Fathers. Click on Justin and choose *Dialog with Trypho*.]

Module Two (Feb 18 – Feb 24)

Expansion and development of the Christian movement

Reading : HWCM 47–97; *Didache* (READER 12–16); Hypolytus of Rome, *Apostolic Tradition* (READER 17–22); *Pliny to Trajan* (READER 22–24); *Martyrdom of Perpetua and Felicitas* (READER 30–37).

First paper due by Midnight Feb 24 on Perpetua and Felicitas.

Module Three (Feb 25 – Mar 2)

Challenges and Responses

Reading: HWCM, 99–153; *Great Seth* (READER 53–57); Irenaeus, *Against Heresies* (READER 53–66); *Muratorian Fragment* (READER 66–67); Origen, *On First Principles* (READER 68–76); Cyprian of Carthage, *Letter 55* (READER 76–82).

Module Four (Mar 3 – Mar 9)

The Imperial Church and Christological Controversy

Reading: HWCM, 155–183; Hardy, 15–21; Athanasius, *On the Incarnation of the Word* (Hardy, 55–110); Arius, *Confession of the Arians* (Hardy, 332–334); Eusebius, *Council of Nicea* (Hardy 335–340).

Module Five (Mar 10 – Mar 16)

Christological Controversy [continued]

Reading: HWCM, 184–194; Hardy, 22–38; *Letters of Cyril and Nestorius* (READER, 165–175); Gregory of Nazianzus, *Fifth Theological Oration—On the Spirit* (Hardy, 194–214); Gregory of Nyssa, *On Not Three Gods* (Hardy, 256–267); Gregory of Nyssa, *Address on Religious Instruction* (Hardy 268–331); *Tome of Leo* (Hardy, 359–370); *Chalcedonian Decree* (Hardy, 371–374).

Module Six (Mar 17 – Mar 23) [Note that Mar 23 is Easter]

The East Divided and Rome and the West

Reading: HWCM, 195–239; Augustine, *The City of God* (READER 195–206); Pelagius, *To Demetrias* (READER 206–210); Augustine, *On Nature and Grace* (210–213); *The Rule of Benedict* (<http://www.ccel.org/ccel/benedict/rule.html> or <http://www.kansasmonks.org/RuleOfStBenedict.html>).

Module Seven (Mar 24 – Mar 30)

The East

Reading: HWCM, 240–288, 354–371; John of Damascus, *On the Divine Images* (READER 289–297); John of Ephesus, “Evangelization of Nubia” (READER 188–193); *Letters of Patriarch Photius of Constantinople and Pope Nicholas I on Disputed Issues* (READER 297–302); *Apology of Patriarch Timothy of Baghdad before the Caliph Mahdi* (READER 231–242); *Russian Primary Chronicle* (READER 310–315).

Second Paper due by Midnight March 30

READING WEEK (Mar 31 – Apr 6): Happy Spring!

Module Eight (Apr 7 – Apr 13)

Expansion and Translation, and Christendom in the West

Reading: HWCM, 289–353; *Inscription of the Monument of the Church of the East at Xian* (READER 243–246); *Chinese Christian Sutras* (READER 247–251); *Acts of the Third Council of Toledo* (READER 253–255); Bede, *Ecclesiastical History* (READER 259–264); *Letter on the Origin and Time of the Antichrist* (READER 285–288).

Module Nine (Apr 14 – Apr 20)

Spiritual Renewal

Reading: HWCM, 383–422; Pope Gregory VIII, *Letter to Hermann of Metz* (READER 319–324); Guibert of Nogent, *The Deeds of God Through the Franks* (READER 324–334); Jerusalem, Constantinople, and Valencia (READER 334–338); *Life of Francis of Assisi* (READER 354–359).

Module Ten (Apr 21 – Apr 27)

Scholasticism and Intellectual Renewal

Reading: HWCM, 423–439; Anselm, *Cur Deus Homo* (READER 339–346); Bernard of Clairvaux, *On Loving God* (READER 347–354); St. Thomas Aquinas, *On the Existence of God* (READER 359–362); *Canons of the Fourth Lateran Council* (<http://www.fordham.edu/halsall/basis/lateran4.html>).

Third Paper due by Midnight April 27

Module Eleven (Apr 28 – May 4)

Schism, politics, decline of the papacy

Reading: HWCM, 440–475; *Unam Sanctam* (READER 397–398); *Letter of William Hundleby* (READER 398–402); Selections about Asia and Africa (READER 373–395).

Module Twelve (May 5 – May 11)

Council of Constance, Wycliffe, Hus, Mysticism

Reading: HWCM, 476–506; Geert Groote, *Letter 29* (READER 410–414); *Haec Sancta* (READER 414–415); *Frequens* (READER 415); *Laetentur caeli* (READER 415–417); Julian of Norwich, *Revelations of Divine Love*.

Module Thirteen (May 12 – May 18)

Conclusion and looking ahead.

Desiderius Erasmus, selections from *In Praise of Folly*

(<http://www.fordham.edu/halsall/mod/1509erasmus-folly.html>)

Final Exam due by Midnight, Thursday, May 22.

RECOMMENDED RESOURCES

Reference:

An atlas. The maps in the textbook help, but a good atlas is really useful.

The Oxford Dictionary of the Christian Church. BR95 .O8 1997. This is a fantastic resource. It is better for the English Church than issues American, but I

highly recommend it. If someone wants to buy you a present for your ministerial preparation, this is a great choice.

The Oxford Concise Dictionary of the Christian Church. If the gift of the full version above is not forthcoming, this is almost as useful and costs about \$90 less.

The Catholic Encyclopedia (REF) BX841 N44 1967. The 1917 version is available online at <http://www.newadvent.org/cathen/index.html>. This online version is an excellent source of information, but please be aware that it is the *Catholic* encyclopedia and was written before relations between the Catholic church and Protestantism improved in the 1960s. Since all of our topics are from before the Reformation, this should not be a problem.